

11. When INBEA Is delighted with
 acceptable' Yar^s
 hymns, he ascends (his ear)₅ drawn "by
 more and
 more obliquely-curveting coursers:
 fierce, he ex-
 tracts the waters, from the passing
 (cloud), in a
 .torrent, and has- overwhelmed the extensive
 cities of
 S'USHNA..

12. Thou mountest thy chariot willingly,
 IKDHA,
 for the sake of drinking the libations.
 Such as thou
 deKgchtest in have been prepared (at the
 sacrifice of)
 S'ARYATA.* Be pleased with them^ as
 thou art grati-
 fied by the effused *Soma* juices, (at the
 sacrifices) of
 otters. So dost thou obtain imperishable
 fame in
 heaven.

13. Thou hast given, IKDEA, the^{1'} youthful
 TEI-
 €HAYA.^vto tne aged KAKSHIVAT, praising thee,
 and
 offering libations. Thou, .SuoATU, wast
 UJENJt, the
 daughter.of VKISHANASWA.^c All these thy
 deeds are
•to be recited at thy worship.

*.8>drydta was a *Zdjarshi*,—according to the
 Scholiast,—of the
 race of *Bjirign*. The *Aitareya Brdhmdna* calls him a
 prince of the
 race of *3fanu*. The term is a patronymic, implying
 son or de-
 scendant of *S'arydti*, who was the fourth son of the
Manu *Fawas-*
wata. [See p. 293, note c.] The *Rishi CJiyamna*
 married his
 daughter; and a solemn sacrifice was held on the
 occasion, at which

Indra and the *Aiwms* were present. *Chyamna* appropriated to himself the share of the oblation intended for the *Aswins*, at which *Indra* was very angry; and, to appease Mm, a fresh offering was prepared, The Scholiast quotes this story from the *Kaushztaki JBrdhmana*.' It is detailed in the *Bhdgavata* and *Padma ^Pw dJias*.

¹³ *Vrichayd*, it is said, was given to *Kakskfoat*, at the *Rdjasuy&* ceremony. ITo notice of her occurs elsewhere. , ° The *Brdf tmana* is cited for a strange story of *In ^ras* having,